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JOHN 11, 46—57.

It is well, first of all, to get the historical setting of the text. After John has given us the only account we have of the first year of Jesus' public ministry, the scene of which is laid mainly in Judea, he passes over most of the Savior's great Galilean activity, which is so fully covered by the other gospels. All four writers then join in the account of Jesus' last week in the flesh.—About November or December of the third year Jesus left Galilee for the last time. But He did not go straightway to Jerusalem; He tarried for some time in the region beyond the Jordan, in Perea. Luke gives us the most particulars about these last months immediately preceding the culmination of the great work of our salvation. But John records two trips to Jerusalem made by Jesus during this time. One was on the occasion of the feast of dedication, which was celebrated in winter, 10, 22—42; the other was for the purpose of raising Lazarus from the dead, 11, 1—45. This must have been about the end of February or the beginning of March. After that Jesus again retired to the wilderness, as we learn from our text. Thus the incident which we have before us for consideration took place only a few weeks before the enactment of the tragedy of the ages on Calvary's hill. In fact, it marks the opening of the final act, in which we see the opposition of the leaders of the Jews, which had gained momentum ever since it started about a year and a half ago, rising to its climax in the judicial murder of the object of their hatred. The text is therefore very appropriate for a Lenten meditation.

The raising of Lazarus was perhaps the most remarkable of all the miracles of Jesus, because Lazarus had lain in the grave already four days, and decomposition was setting in fast. This miracle had made a deep impression, being, as it was, the most glorious link in that long chain of marvelous deeds of the Prophet of

Nazareth. And it had been performed near Jerusalem, at the very doors of the stronghold of His foes. The report of the marvelous deed had come to the leaders by eye-witnesses at a time when the great national festival of the Jews was again drawing near. Thousands upon thousands of the faithful would soon be flocking to the Holy City from all parts of the world. To many of these Jesus was no stranger; they had seen and heard Him before. Naturally these would be looking for Him. Others would hear glowing reports about Him. Particularly that last deed, the raising of Lazarus, being so fresh in the memory of the people, would he heralded far and wide. Sensational developments might follow. Things had come to a point where decisive action one way or the other seemed to be inescapable.

Some, however, out of them went away to the Pharisees and told them what Jesus had done. This statement may be taken as a contrast to the preceding one. While many of the Jews believed in Jesus, some of them reported His miracle to the Pharisees. What their motive was we are not told. Since the Pharisees were practically the spiritual advisers of the people in those days, these "some" may have come to them to ask for instruction as to how they should consider the deeds of Jesus. But it is more likely that they came as informers against Jesus, to let the leaders know what was going on and, possibly, to urge them on to take action.

"Accordingly — οὖτις — the chief priests and the Pharisees brought together συνέδριον." The plural "chief priests," *i. e.*, high priests, does not mean that there were actually several high priests in office at the same time. But this institution, which had been settled as a life tenure on Aaron and the first-born in the line of his descendants, had undergone changes in the course of the centuries resulting mainly from the changes in the political fortunes of Israel. "From the time of the accession of Herod the Great (37 B. C.) until the fall of Jerusalem (70 A. D.) the high priests were set up and deposed entirely at the caprice of the Herods or of the Roman governors. The twenty-eight high priests who held office during these 107 years were selected, in most cases, from four or five leading families. One who had once held the office was even after his deposition accorded a dignity and honor which raised him far above the level of the ordinary priests. To such men the title high priests was still given, perhaps also to other members of the most prominent priestly families, even though they may never have actually held the high office. This will account for the somewhat loose use of the term in the New Testament and also in Josephus." (*New Standard Bible Dict.*) The priests in those days were mostly Sadducees. The Sadducees constituted the liberal element in Jewish society and formed at the same time the aristocratic group. The Pharisees, as the stern champions of the Mosaic Law, who in their zeal went even beyond the divine commandments, made up the conservative party. Naturally there

was little friendship between these two divisions. But we find that both made common cause against Jesus, for His principles and His program suited neither of them.— What is the significance of the expression *συνήγαγον συνέδριον?* Since the noun is used without the definite article, the meaning may be: *They brought together a meeting*, in the simple sense of: *They held a meeting*. That, however, scarcely does justice to the two words, and we would rather expect a single word like *συνήχθησαν*. Nor does it seem to cover the seriousness of the situation as it undoubtedly appeared to the leaders at that time. We shall hardly go wrong if we understand the phrase to mean that the chief priests and Pharisees occasioned a meeting of the Sanhedrin, though it may not have been a formal convocation of the whole-body. The word Sanhedrin is the Aramaic adaption of the Greek *συνέδριον*. The New Testament uses as equivalents also the designations: *γερουσία, πρεσβευταί, βούλευταί*. This council consisted of seventy-one members. A connection between it and the council of elders appointed by Moses (Num. 11, 16) cannot be established. Nor is there any proof that it was in any way related to the elders or rulers mentioned by Ezra and Nehemiah. At any rate, there is no record that the Sanhedrin, in the form in which we meet it in the later days of Jewish history, existed prior to the Greek period. This court was neither elected nor appointed; it was a self-constituted and self-perpetuating body, which sprang mainly from the ranks of the aristocratic Sadducees, though under Herod's influence the Pharisees were given stronger representation in it than they had before. Originally this council exercised supreme control over all affairs of the Jewish nation, but under the rule of the Romans it had lost much of its prestige. Nevertheless its powers were great even then, and its authority was unquestioned by the people. The high priest was the presiding officer, and Jerusalem was the headquarters. It is also to be noted that the jurisdiction of the Sanhedrin was now restricted to Judea, though a more or less close contact was still maintained with the smaller judicial bodies that existed in every Jewish town.— So the high priests and Pharisees carried the case of Jesus to this highest tribunal of the nation, thus showing that they considered it a very serious matter indeed and thus securing, at the same time, the cooperation of both leading groups, Pharisees and Sadducees, alike.

What were the proceedings of the meeting? *Kai ἔλεγον.* The imperfect tense is used, which denotes duration. “*And they spoke.*” The gist of their speaking was: “*What are we doing since this man does many signs? If we let Him go thus, all will believe on Him, and the Romans will come and will take from us both the place and the people.*” “*What are we doing?*” The question is one of self-reproach for inactivity in a very serious situation, and it contains its own answer: We must do something. “*This man*”; that is all

they see in Jesus—a man. At the same time there is an unmistakable tone of contempt and anger in this designation; they will not call Him by His name. To them He is only “this man.” But note this, there is not the slightest attempt to deny the genuineness of Jesus’ miracles. Not a suggestion is voiced that the man might be an impostor. It is frankly admitted on all sides that He is doing signs, many signs. Well, if there could not be any question about that, would not ordinary common sense dictate a line of reasoning something like this: What about these many signs, which we cannot deny nor explain away? How can the man do them? They are beyond all human power. Can we escape the conclusion that they are divine? And if they are divine, who is He? He claims to be the Son of God. How can he make that claim, substantiating it by His many signs, if it be not true? And if He is the Son of God, how can His teaching be wrong? He must be right, and we, we are plainly in the wrong in opposing Him. Then there can be only one course open for us, Hard as it may be for our pride, we must revise our opinions and change our stand. We cannot get away from it—we must acknowledge and accept Him.—But this logic, irresistible as it is, was not followed. Blinded by their prejudices and passions, these men, who posed as the leaders of the people, had persistently rejected the truth, and they were now in that awful state which had been foretold by Isaiah, as Jesus explains to His disciples Matt. 13, 14, *viz.*, hardening of the heart. And it develops furthermore that their judgment of the situation is altogether warped; they can no longer get the correct viewpoint of things. They anticipate that, if Jesus be permitted to go on, all will believe in Him. That is another admission of the power of His cause. But their fear that then the Romans will come and take from them both the place (this may mean the country, or more particularly, the holy place, Jerusalem) and the people, was the flimsiest kind of excuse for action against Jesus. They knew that that man had no political aspirations whatsoever; that He had refused to be made king. John 6, 15. What if He had been willing to lend Himself to a realization of their nationalistic hopes of a restoration of the temporal throne of David and Solomon?—But He would not be a Messiah such as they expected and desired; and they did not want the kind of Messiah He was. Besides, He had fearlessly exposed their hypocrisies and shams. What would happen to their prestige if at the forthcoming festival the people would receive Him with acclaim? Hence, something must be done about Him. And in order to find some plausible reason for their determination to proceed against Him, they try to persuade themselves that He is a menace to the country. In point of fact their own sins, in particular their very rejection of their only real Messiah, proved to be the cause of their doom and the destruction of their city.—

But what was to be done with Jesus? We do not know how long the discussions went on. No doubt, all were looking for some one, some one with authority, to speak the word. And the word was at last spoken. "*But a certain one of them, Caiaphas, being high priest during that year [actually holding the office], said to them.*" Here the aorist *εἰπεν* is used. Compared with the previous imperfect, which indicated a discussion, the aorist denotes a single instance, one pronouncement. As ruling high priest and presiding officer of the Sanhedrin, Caiaphas was the head of the Jewish nation; his word was law to the people. Throughout the affair with Jesus he shows himself a stern man, a man of firm determination. We can imagine the hushed silence that fell on the assembly when Caiaphas arose in the dignity of his office to deliver himself of his opinion on the matter in hand. His words are few, but straightforward and cold-blooded: "*You know nothing, neither do you consider that it is to our interest that one man die and that not the whole nation perish.*" *Iτα* with the subjunctive is not always final in the New Testament; it is frequently used like *ὅτι* with the indicative. The high priest is plainly impatient with what he considers the ignorance and indecision of the others. To him the case is clear. Then he expresses his views by emphasizing a principle. Where the welfare of a whole nation is in the one balance and the life of an individual in the other, there can be no choice. Mark well, he does not even touch the question as to whether or not Jesus has done anything that is wrong. Did his conscience tell him that there was no valid charge that could be lodged against the man? But he is blind to the truth even as the others are. And as the blind leader of the blind he gives his advice. Jesus is a menace to the nation,—just how, he does not state,—and so there is but one thing to do: the menace must be removed. That declaration settled the matter. The assembly understood. There seems to have been no further discussion. As we read in v. 53, plans were made from that day on to kill Jesus.—Verily, it is a pitiful sight to see a man who gives the impression of being a strong man and who, in addition, occupies a position of authority among his fellow-men throwing his influence to the side of wrong and inducing others to follow him. What if the high priest of God's chosen people at the time had been true to his exalted office and had espoused the cause of the Messiah, whose prototype he was supposed to be?

But the sacred writer has a most significant comment on the words of the high priest. "*This, however, he said not of himself, but being high priest that year, he prophesied, because Jesus was to die for the nation, and not for the nation only, but in order that He might bring together into one also the children of God that are scattered.*" According to the original institution the high priest was to be the mediator between God and His people. His duties were

not only to sacrifice, but also to communicate to the faithful the will of Jehovah. This was done ordinarily, as it seems, by means of the Urim and Thummim, which was connected somehow—we do not know exactly how—with the breastplate of judgment. Ex. 28, 30; 1 Sam. 28, 6. This part of the high priest's functions had long since ceased to operate. But now, when the purpose of the great office is all but accomplished, since the real High Priest is about to enter the Holy of Holies to make the one sacrifice for all, God once more gives prophetic utterance to the last of the official high priests of the Old Covenant. The light flares up once more before it goes out altogether. Of course, Caiaphas thought he was speaking his own mind; but because of his office, God was using him as His instrument to pronounce a truth of which Caiaphas was utterly unconscious. It is the great truth of the ages, the truth which was impressed by all the sacrifices of old, and especially by the sacrifice on the great Day of Atonement, which the high priest performed in person as the figure foreshadowing the very essence of the work of the Messiah. Jesus was indeed to die for, and instead of, the nation in a far deeper sense than any one in that assembly thought of at the time. (See Is. 53.) And since Caiaphas and all who were in that meeting belonged to the nation, the remarkable thing about that prophecy is this, that Jesus was to die even for those who were there plotting His death. We wonder whether one or the other of them realized that fact perhaps later on and found in Him, who once was the victim of their blind hatred, their only salvation in life and in death.—But the evangelist proceeds to amplify the grand theme: "and not for the nation only, but in order that He might bring together into one also the children of God that are scattered." These words do not merely reiterate the fact so often brought out in the prophecies of old that the blessings of Christ's sacrificial death are universal; they go beyond that and express the actual working out, the final realization, of God's gracious plan of the redemption of mankind. The evangelist is speaking of a certain kind of people, whom he calls the children of God. They are not yet brought into the fold; they are as yet scattered among the nations of the earth. But in the mind of God they are His already. And in the death of Christ the whole plan of salvation is comprised; not only the sacrifice, but also the application of it by the means of grace, until He has gathered in all whom the Father has given Him into His Church, which is the communion of saints, the one flock under the one Shepherd.—Man may scheme and he may fancy in the vain imaginings of his heart that he is attaining his ends, yea, that he is having his way; in the end it will appear that God has carried the day and that He has employed the very schemes of man so as to accomplish His plan. And because of his office a man may speak words of truth, though personally he is far from the truth.

It does not seem that a formal resolution was passed in the meeting of the Sanhedrin. Nor was that necessary. All had understood what the high priest meant, and his words found a ready response in their hearts. "*Accordingly, from that day on they planned [ingressive aorist: began their planning] to kill Him.*" Since all were agreed that Jesus must die, it only remained to find an opportunity and to work out the details.

"Jesus therefore no longer walked about freely [openly] in Judea, but He departed from there into the country near the wilderness, to a city called Ephraim [northwest of Jericho], and there He remained with His disciples." "Therefore" because the leaders of the Jews were planning to kill Him. But it was not fear that induced Jesus to withdraw. His time was not yet at hand. As soon as the appointed time came, He returned to Jerusalem openly to make the great sacrifice. His activities during the few intervening weeks are recorded by other evangelists.

"Now [the transitional δέ] the Passover of the Jews was near, and many went up to Jerusalem out of the country before the Passover, in order that they might purify themselves." (On the Passover see Ex. 12; on appearing at the Sanctuary, Ex. 23, 14—17.) Many went up to the feast ahead of time because they had some purification offering to make in order to be Levitically clean for the eating of the Passover. See Lev. 22, 3.

How far the fame of Jesus had spread by this time appears from the following: The people who were gathering at Jerusalem for the feast "*therefore sought [imperfect of duration] Jesus, and while they were standing in the Temple, they spoke [again the imperfect tense] with one another, What do you think? that He will hardly come to the feast?*" It is evident that Jesus was the outstanding topic of conversation in those days. No doubt, the rumor of what the leaders were planning against Jesus came to the ears of the visitors, and they were wondering what Jesus would do. They would find it strange indeed if He should not come. That the intention of the leaders was not kept secret is clear from the statement: "*But both the high priests and the Pharisees had issued an order that if any one knew where He was, he should report it, so that they might apprehend Him.*" Thus the plans of the foes are developing. The services of the people in general are being enlisted to help the leaders in ferreting out their victim. It may have been this very order which gave Judas the idea to betray His Master. It goes without saying that there was considerable excitement in Jerusalem about Jesus during those few weeks preceding the Passover. And that was the last official Passover under the Old Dispensation. For with it was ushered in the new order of things, as Jesus Himself said when He instituted the Holy Supper: "This is the new testament in My blood."

A theme which takes in the full scope of the passage would be the question: *Why Did Jesus Have to Die?* This question is the big question even to-day; it is at the bottom of every phase of the never-ending controversy about Jesus. It is inseparably bound up with the great problem of our salvation. On the basis of the text we consider: 1) The answer of the Jews: a) the pretended reason; b) the real reason; c) parallels of to-day. The death of Jesus is lamented as an unfortunate incident in a regrettable combination of circumstances; merely a result of misguided zeal on the part of bigots or fanatics, if you will; a martyrdom, etc. 2) The answer of God: a) Jesus had to die to save the people of Israel; b) in general, to gather into one the children of God that are scattered. Thus we, too, are the fruit of Jesus' death. And ours, too, is the blessed privilege to proclaim the death of Jesus and in that way serve as His agents for the accomplishment of the grand work for which His death stands.

Practically the same thoughts can be brought out if the text is treated along the lines of the schemes of the Jews and God's great plan of grace. The story of Joseph and his brothers might be used as an introduction, since it offers a striking example of the fact that God overrules the evil designs of men for good. But the most outstanding case of the kind we have in the accomplishment of the great work of salvation. The outline would be something like this: *The Schemes of the Jews and God's Plan of Salvation.* 1) The Jews tried to get rid of Jesus. a) Why? b) How? c) What did they hope to profit thereby? 2) By the very death of Jesus God's great purpose was carried out: a) the salvation of Israel, b) the building of His Church. We, too, are the beneficiaries of that marvelous turn which God gave to the evil designs of the Jews. As we think of that, we find therein also this comforting assurance, that God's plans will never miscarry, even though men should rave and rage against them. We need not worry about the outcome.

Lessons can be drawn also from portions of the text. Take, for instance, the case of Caiaphas, and the following considerations will readily suggest themselves: In a sense all men are equal, they are equal before God. But as the world is constituted, there must be officials, men in authority, leaders. The higher the position, the greater the responsibility. What good can be accomplished if the opportunities are utilized! What damage is done if the leader goes wrong! *Caiaphas, a Warning Example of a Wicked Leader.* 1) His opportunities: a) according to his eminent position; b) according to his natural abilities; c) according to the circumstances into which he was placed. 2) His failure to measure up to his responsibility. a) He does nothing to counteract the trend of evil. b) He himself advises and directs evil. 3) The consequences. It is true, God over-

ruled the wickedness of Caiaphas for good; nevertheless he brought the blood of the Righteous One upon himself and his people and their children. Let us beware of exerting an evil influence! It behooves us as children of God through Christ to be a power for good wherever we are or whatever we may be.

Or the meeting of the Sanhedrin may be used to draw lessons for the various kinds of meetings with which we are concerned. *A Meeting that Was Not a Model Meeting:* 1) as to the discussion held (instead of following sound reasoning, it proceeded from prejudice and blind hatred); 2) as to the action of the chairman (instead of steering the assembly into a right course, he himself led the way to a most heinous action).

It would be also very interesting and in many ways profitable to compare the weeks that preceded the first celebration of the Passover in Egypt with the weeks preceding the celebration of the last official Passover in Jerusalem. This might be worked out in the following way: *The Weeks Before the First and the Weeks Before the Last Passover—a Parallel.* Many changes had come over Israel during the intervening fifteen hundred years, but like the Mosaic institutions in general, so also the Passover had remained the same in its essential features. (Picture the first Passover; note some of the later modifications: the passover to be eaten at the place of the Sanctuary, the cups of wine, etc.) But the weeks before the first Passover were weeks of exciting happenings (the miracles performed by Moses, the plagues that came over Egypt) and extensive preparations, with expectations of great things ahead (the day of deliverance from the house of bondage was at hand). Meanwhile a lamb without blemish, which had been selected from the herd and set apart on the tenth day, was held for the sacrifice on the fourteenth. So the weeks before the last official Passover were weeks of unusual happenings (the miracles of Jesus, reaching their climax in the raising of Lazarus, with the attending excitement among the people, high and low) and of extensive preparations, with expectations of great things (the leaders were preparing to rid the people of what they claimed to be a dangerous menace to their very existence). But they did not know what they were doing. In the providence of God their very schemes had to serve the purpose of bringing about the realization of the deeper meaning for which the Passover stood. The victim of their schemes was the prophesied Lamb of God, which He had even now set apart for the one great sacrifice, which was to take away the sins of the world and thus bring about the eternal liberation of His children.—Thanks be to God that our eyes are opened to see the truth! And may our hearts be made willing to spread this truth!

St. Paul, Minn.

W.M. MOENKEMOELLER.

Entwürfe über die zweite Lektion der Leidensgeschichte Christi.

(Entwürfe über die erste Lektion in Jahrg. 50, S. 97 ff.)

Vierter Abschnitt.

„Die Männer aber, die Jesum hielten, verspotteten ihn . . . sagten sie wider ihn.“

Nachdem das Todesurteil ausgesprochen war, zogen sich die Glieder des Hohen Rats zur Nachtruhe zurück und ließen Jesum in den Händen der Knechte, die ihn wie einen Verbrecher bewachten müssten. Nun ging die Mißhandlung los.

Die Mißhandlung Jesu im Palast des Hohenpriesters.**1. Wie bitter dieses Leiden.**

Sie verspotteten ihn mit Worten, Mienen und ihrem ganzen Verhalten. Machten ihn zum Gegenstand des Gelächters. Roher Unfug.

Schon während der Ausübung seines Lehramts haben viele ge- spottet. Das wurde fortgesetzt, bis er am Kreuze hing. Was trieb sie dazu? Glühender Haß. Hinter ihnen stand Satan, der sie immer mit neuer Wut erfüllte. Der Erzlästerer.

„Verdeckt sein Angesicht.“ Die Decke hängt jetzt vor den Augen der Juden. Auch solche bedecken Christi Angesicht, die da meinen, daß Sünden, die sie im Verborgenen tun, von Gott nicht gesehen werden.

„Weissage uns!“ Viele im Volk hielten ihn für einen Propheten. „Es ist ein großer Prophet unter uns aufgestanden.“ Wenn du wirklich der Messias bist, so gib uns einen Beweis deiner prophetischen Weisheit. Verhöhnung seines Amtes. Christus tut es nicht. Sie schließen daraus, er ist ein falscher Prophet.

Schlagen ihn mit Fäusten, bis aufs Blut verwundet, „geschlagen und gemartert“.

Anspeien. Zeichen der Verachtung, vor jemand ausspeien, Hiob 30, 10; 5 Moß. 12, 14; 25, 9. — Christo speite man ins Gesicht, in das freundliche Angesicht. (Lied 84, 2.) Der Schönste unter den Menschen bespien. Welche Erniedrigung!

Noch viele andere Lästerungen. Lukas nennt bloß einzelne Stücke, kann es nicht übers Herz bringen, alles aufzuschreiben. Am Jüngsten Tage wird es offenbar. Was haben oft Leute mit Verurteilten für Mitleid, auch wenn sie schuldig sind; schicken Blumen usw. ins Gefängnis! Hier nur Spott und Mutwillen.

Wo geschah diese Mißhandlung? Im Palast des Hohenpriesters, des vornehmsten Gliedes der Kirche. Auch in christlich-sein-wollenden Häusern viel Unrecht und mitunter große Greuel.

Wer mißhandelte Jesum? Die Hauptleute, die Männer, die Jesum hielten, Diener des Hohen Rates. Sie haben von ihren Herren vieles gesehen und gelernt. Vorgesetzte haben große Verantwortung. Das böse Beispiel aber rechtfertigt nicht die Sünden der Diener. —

Den Dienern war Jesus nicht unbekannt; sie hatten ihn predigen hören. Er hatte großen Eindruck gemacht, Joh. 7, 32. 45—47. Nun fallen sie gänzlich von ihm ab.

Wann geschah die Misshandlung? Noch ehe der Prozeß zu Ende war. Das Urteil noch nicht bestätigt, weder vom Hohen Rat noch von Pilatus. Wider alles Recht. Welcher Gerichtsdienner dürfte es wagen, Verurteilte zu schlagen? Jeder Dieb, Mörder usw. steht unter dem Schutze der Obrigkeit.

Wie lange dauerte die Misshandlung? Wohl die ganze Nacht bis zum Morgen.

Leiden Christi. Wie müssen diese Lästerungen Christum gekränkt haben! Was sind Schmerzen des Leibes gegen solch giftige Spottreden! Und Christus war gänzlich unschuldig.

So verhöhnen noch heute die Weltmenschen Christum und das Christentum. Welch eine Flut von Schmähreden, Speichel, Gift und Galle in gottlosen Zeitschriften und Büchern über das Haupt Christi, die Kirche, die christliche Religion! Welche Flüche steigen auf zu Gott! Die Bosheit schlägt Christo noch heute ins Gesicht. Die feindselige Welt hat die Christen beschimpft, mit Fäusten geschlagen, gefoltert. Manche dachten noch Ablauf zu erlangen, wenn sie zur Verbrennung der Kreuzer Holz herbeischleppten. Christus lebt in seinem Wort. Die falsche Kirche verstümmelt die Schrift und besudelt das Wort der Wahrheit. Vgl. 2 Sam. 24, 14.

Warnung. Ps. 1, 1. Um dieser Sünden willen kommt der Zorn Gottes über die Kinder des Unglaubens. Gehet aus von ihnen! Laßt euch nicht versöhnen! Christus trägt die gottlosen Spötter in seiner Geduld und Langmut, bis endlich der Donner des Gerichts sie trifft.

2. Wie tröstlich dieses Leiden, wenn man es mit den Augen des Glaubens betrachtet!

Christus duldet diese Misshandlung. Wer ist Christus? Gottes Sohn, Joh. 10, 30; Ps. 2, 7; Hebr. 1, 3. 5. 6. In göttlicher Gestalt, Phil. 2, 6. Er hätte in der Welt die höchsten Ehrenstellen einnehmen können, als König mit 300 Kriegsknechten, ja ohne alle Kriegsknechte die Welt erobern können. Auch im Stande der Erniedrigung lagen in ihm verborgen alle Schätze der Weisheit. Er hätte den Juden alle Erfindungen der Neuzeit zeigen können, die wir jetzt haben, und wäre der reichste Mann der Welt geworden. — Statt dessen hielt er es nicht für einen Raub, Gotte gleich sein. Erniedrigt sich, läßt sich anspeien, mit Fäusten schlagen. Unbegreifliches Wunder! Der Schöpfer läßt sich schlagen vom Geschöpf. Tiefe Erniedrigung!

Christus hätte die Rotte strafen können. Zweiundvierzig Bären. Rotte Korah. Ananias lügt und fällt tot nieder. Usha röhrt in guter Meinung die Bundeslade an und fällt tot zu Boden. Feuer vom Himmel. — Aber er läßt alles über sich ergehen, macht keinen Versuch,

die Lästerer zu zerschmeißen, entzieht sich nicht, nimmt nicht den Schutz der Obrigkeit in Anspruch. (Lied 79, 1; 89, 1; 80, 7.)

Warum? Daz die Schrift erfüllt würde. Weissagung: Spott, Ps. 22, 7. 17. Anspeien, Jes. 50, 6; Mark. 10, 34. Mit Fäusten schlagen, Jes. 50, 6. Alles nach vorbedachtem Rat! Das Leiden Christi von Ewigkeit beschlossen. Der Kelch, den ihm der Vater zu trinken gab.

In Christo sind alle diese Weissagungen in Erfüllung gegangen. Er ist der verheizene Messias, der Heiland der Welt.

Die Verheizungen sind erfüllt. Alles kommt, wie geschrieben steht. Die Bibel ist Gottes Wort. Von dem, was Gott dir verheißen hat, fällt kein Wort auf die Erde. (Lied 441, 4.)

Warum leidet Christus das alles? Aus Liebe zu uns, um unsertwillen. „Wer ist's, der dich schlug?“ Lied 75, 6: „Ach, meine Sünden haben dich geslagen.“ Sünden Faustschläge in Christi Angesicht, Bekleidigung der göttlichen Majestät, Verspottung derselben. Wir sind die Knechte! Ich bin's, ich sollte büßen. Ahrie, eleison!

Christus tritt für uns ein. (Lied 79, 5; 82, 6; 79, 6.) Durch seine Wunden sind wir geheilt. Wenn wir von Herzen über unsere Sünden erschrecken und uns des Leidens Christi trösten im lebendigen Glauben, ist sein Leiden an uns nicht vergeblich.

Trost. Der Jünger ist nicht über seinen Meister. Auch die Nachfolger Christi werden mitunter verspottet und geschnäht. Was uns teuer und heilig ist: unser Glaube, Kirche, Gottesdienst, Gebet, wird mitunter zum Gegenstand des Spottes gemacht. Dann wollen wir uns trösten, daß es Christo nicht besser ging. Nimm dein Kreuz auf dich und folge ihm!

Vorbild. Obwohl er unschuldig war, ließ Christus allen Spott über sich ergehen. Tat seinen Mund nicht auf. Keine Rache, Wiedervergeltung. Ließ seine eigene Ehre in den Kot treten. Folgen wir ihm nach in Demut, Sanftmut und Geduld! (Lied 94, 6.) E. G.

Fünfter Abschnitt.

„Simon Petrus aber folgte Jesu von ferne . . . wo es hinaus wollte.“

Durch göttliche Vorsehung ist es geschehen, daß zwei Jünger in den Palast des Hohenpriesters eingelassen wurden, damit sie alles genau beobachten und als Augenzeugen Zeugnis geben könnten, was Christo daselbst begegnet ist.

Der Gang zum Kohlenfeuer.

Nachfolge Jesu. Zwei Jünger, die bei der Gefangennahme geflohen waren, besinnen sich eines andern und folgen Jesu nach. Jeder für sich. Derselbe Gedanke in beiden. Der eine Petrus; der andere soll Johannes gewesen sein, weil er sich Joh. 20, 2—4 „der andere Jünger“ nennt.

Warum folgen diese beiden? Aus Liebe. Sie konnten ihren geliebten Meister nicht verlassen, obwohl es für sie mit nicht geringer

Gefahr verbunden war. „Er wollte sehen, wo es hinaus wollte.“ Petrus war um den Ausgang des Handels besorgt. Er hatte Jesum lieb.

Johannes ging mit Christo und der Schar in den Palast des Hohenpriesters. Weil er dem Hohenpriester bekannt war, wurde er von der Türhüterin ohne weiteres eingelassen. Er hielt sich fern von den Knechten und Mägden und hörte das Verhör mit Jesu an. Auch in seinem Leiden ist er Jesu nachgefolgt. Der einzige Jünger unter dem Kreuz. Sein Leben lang ist er treu geblieben. So wollen auch wir dem Herrn treu bleiben im ganzen Leben, in guten und bösen Tagen. Er führt uns mit sich durchs Kreuz zur Herrlichkeit.

Petrus folgt dem Herrn nach, schleicht im Dunkel der Nacht dahin. „Von ferne.“ Sein Herz ist scheu und verzagt, schwankt zwischen Furcht und Liebe. Die Liebe zieht vorwärts, die Furcht rückwärts. Vielleicht hoffte er immer noch, daß Christus die Bände zerreißen werde.

Am Palast des Hohenpriesters war er angekommen und stand draußen. Auf irgendeine Weise hat Johannes im Palast davon gehört, ging hinaus und redete mit der Türhüterin. Vielleicht hat er der Magd gesagt, daß Petrus ein Jünger des Gefangenen sei, den man getrost einlassen könne. Johannes verschafft dem Petrus Einlaß. Mancher bringt einen andern in Gefahr, oft ohne daß er es weiß.

Hier scheiden sich die Wege der beiden Freunde. Petrus will unerkannt bleiben und wagt sich nicht in den Palast, geht in den Hof an das Feuer. Johannes wieder in den Palast. Petrus wird es wohl als ein Glück, eine Wohltat, angesehen haben, daß er hereingekommen ist; aber, aber —!

Ein Kohlenfeuer. Die Gesellschaft: Knechte, Diener der Hohenpriester, Mägde, ein Freund des Malchus. Eine widrige Gesellschaft. (Die römischen Kriegsknechte hatten sich entfernt, nachdem sie Christum abgeliefert hatten.) Am Hause des Hohenpriesters wehte eine christusfeindliche Luft. Wie der Herr, so die Diener. Die Mägde schlagen und binden Jesum nicht wie die Knechte, aber mit ihrer Zunge arbeiten sie gegen ihn. Was haben sie mit ihren neugierigen Fragen und spöttischen Reden ausgerichtet? Einen Großen in Christi Reich gestürzt. Von ihrer Buße lesen wir nichts.

Diese Mägde haben zu allen Zeiten Schwestern und Gehilfen. Eva. Delila. Die Weiber Salomos. Die Töchter der Menschen vor der Sintflut. Potiphars Weib. Das Weib des Herodes. — Wie viele Frauen und Männer versündigen sich durch neugierige Fragen, Schwachhaftigkeit, spöttisches Necken: „Bist du so fromm? Nimmst du es so genau? Laß dir nicht bange machen vom Pastor!“ Ein Spötter schlägt den Ton an, und der ganze Chor fällt ein.

Wo sind solche Kohlenfeuer? Nicht bloß wo die Unterwelt zusammenkommt, in den slums, auch in den Marmorpalästen der Reichen.

Das Leben an den Hößen der Großen dieser Welt ist meist eine schlüpfrige, gefährliche Lebenweise. Gesellschaften in deiner Nachbarschaft. Es ist kein Unterschied zwischen dem Spott der vornehmen, feingebildeten Welt und gewöhnlicher Arbeiter. Der Spott trifft im letzten Grunde Christum. Wie verschieden nach Stand, Beruf, Gesinnung! Aber eins gegen Christum. Sie freuen sich königlich, einen Christen verführen zu können. Wehe denen, die sich unter solchen Wölfen fangen lassen!

Petrus am Kohlenfeuer. „Und wärmete sich.“ Anstatt sich an die Seite seines Heilandes zu stellen, sich zu ihm zu bekennen, blieb er bei den Knechten und Mägden, stellte sich, als wüßte er nichts von Christo. Wie schnell, wie tief ist er gefallen!

Tauben in Gesellschaft von Raubtieren. Wie oft hat sich das wiederholt! Wie mancher Christ ist, eingeladen oder ungeladen, in rohe Gesellschaft gegangen, wo der Augenlust, Fleischeslust und dem hoffärtigen Wesen gefränt wurde! Die Leute empfinden, daß ein Christ nicht in ihre Gesellschaft gehört, und fangen an zu necken, zu sticheln. Da hat der Christ einen schwiereren Stand. Wie schnell gerät man auf Abwege, in Sünden; wie schnell verleugnet man! Geistliche Taschendiebe. Geselliger Verkehr mit der Welt die Pforte der Verleugnung.

Petrus hatte keinen Beruf, dahin zu gehen. „Führe uns nicht in Versuchung!“ Er hätte die Versuchung meiden sollen; statt dessen stürzt er sich mutwillig in die Gefahr. Er folgte Jesu nach; aber es war keine rechte Nachfolge Jesu. Er wollte sehen, wo es hinaus wollte. Christus hatte es ihm vorhergesagt, Matth. 26, 2. Hatte ihm auch gesagt, daß Petrus ihn verleugnen werde. Er hätte wegbleiben sollen. Obwohl ihn die Liebe trieb, in guter Absicht, hat er dennoch unvorsichtig gewandelt.

Sind nicht auch wir schon am Kohlenfeuer gewesen? Hüten wir uns, ohne Not mit der Welt zu wandeln! Gehen wir dahin, wohin Christus uns begleiten kann! Wer sich am Kohlenfeuer der Welt erwärmen will, erkaltet im Glauben. Was hilft es dem Menschen, wenn Hände und Füße warm, aber der Geist starr ist?

Die Schrift warnt: 2 Mos. 34, 12; Ps. 1, 1; Spr. 6, 28; Pred. 9, 18; 1 Kor. 15, 33; 2 Tim. 2, 16. 17. Siehe auch Sir. 13, 1; 3, 27. Kohlen machen weiße Kleider schmutzig. — Weg von solcher Gesellschaft! 2 Kor. 6, 14.

Die Verführer tragen große Schuld, aber Petrus kann die Schuld nicht auf die Knechte und Mägde noch auf die Umstände schieben. Wenn du unbedacht und aus Vermessenheit in solche Gesellschaft gehst und fällst, die Schuld ist dein.

Die Knechte und Mägde dienten beim Hohenpriester. Auch wir geben Söhne und Töchter in Dienst, damit sie ihr Brot verdienen; aber bekümmt euch darum, was das für ein Platz ist, wo sie arbeiten! Auch bei einem Hohenpriester, bei hochgestellten Leuten, kann Gefahr sein. Besser weniger Lohn und eine gute Familie. Wer in schlechter

Gesellschaft arbeiten muß, sehe sich um, ob er nicht irgendwo eine andere Stellung bekommen kann. Führt uns unser Beruf in solche Gesellschaft, dann wollen wir vorsichtiglich wandeln, uns rüsten mit Gottes Wort und ihn bitten um Kraft und Stärke.

L e i d e n C h r i s t i. Christus sieht seinen Jünger in solcher Gesellschaft. Wie hat ihn das betrübt! Wie war er besorgt um ihn! Auch das gehört mit zum Leiden Christi. Welche Sorge haben christliche Eltern, wenn ihre Kinder sich am Kohlenfeuer wärmen wollen!

„Wir bitten in diesem Gebet, daß uns Gott wolle behüten und erhalten, auf daß uns der Teufel, die Welt und unser Fleisch nicht betrüge noch versöhre . . . endlich gewinnen und den Sieg behalten.“

E. E.

Sechster Abschnitt.

„Es standen aber die Knechte und Diener und hatten ein Kohlenfeuer gemacht . . . ich weiß auch nicht, was du sagst.“ „Simon Petrus aber stund und wärmte sich . . . krähete der Hahn zum andernmal.“

Wenn ein Mann das Leben eines guten Freundes beschreibt, läßt er wohl manches aus, was nicht zu seinem Ruhme beiträgt. Die Schreiber des Heiligen Geistes aber erzählen auch die Sünden der Jünger, des Judas, des Petrus, gerade so wie sie sich zugetragen haben, und beschönigen sie nicht. Die Schrift will uns zeigen, wie schnell auch ein Christ fallen kann, und uns warnen, daß wir uns um so fleißiger vor der Sünde hüten.

Die Verleugnung Petri.

1. Wie tief Petrus gefallen ist.

Frage der Magd: „Bist du nicht auch dieses Menschen Jünger einer?“ Was Johannes der Türhüterin gesagt hat über Petrus, kann diese nicht für sich behalten, nicht verschweigen; sie pläßt heraus: „Und du warst“ usw. Ihre Frage war wohl gar nicht so ernst gemeint; nur so hingeworfen, ohne sich viel dabei zu denken; wollte wohl nur ein Gespräch mit Petrus anknüpfen. Keine Gefahr für Petrus. „Bist du nicht auch dieses Menschen Jünger einer?“ Denen Leuten ist Christus ein Mensch, ein Galiläer, weiter nichts.

Erste Verleugnung. „Ich bin's nicht.“ Bin nicht sein Jünger. Wie, wenn das wahr wäre! „Ich kenne sein nicht.“ Eine Lüge. Petrus schämt sich in dieser Gesellschaft seines Heilandes. Wie getrost hätte er bekennen können, da sein Herr bei ihm war und ihn beschützte! „Ich weiß auch nicht, was du sagst.“ Tut, als würde er von nichts.

„Über eine kleine Weile.“ Petrus sieht, wie gefährlich es für ihn ist, bleibt aber ruhig eine kleine Weile stehen, um zu zeigen, daß er keinen Verdacht und keine Anklage zu fürchten brauche. Denkt auch nicht an die Warnung seines Heilandes. Nun aber, nach einer Weile, geht er hinaus und sucht zu entkommen. So leicht läßt ihn der Teufel nicht los.

Erster Hahnen schrei. Als Petrus in den Vorhof ging, krähte der Hahn. Petrus hört und hört es nicht. Der Hahn kräht alle Tage. Bringt ihn nicht zur Besinnung. Laub gegen die Warnung Christi. Die Sünde schlafst, aber vor der Tür, wo sie leicht wieder aufgeweckt wird.

Zweite Verleugnung. „Dieser war auch“ usw. „Bist du nicht auch dieses Menschen Jünger einer?“ „Du bist auch der einer.“ Der Name der Jünger Christi hatte bei den Knechten keinen guten Klang. Einer fängt an, und der ganze Chor fällt ein. „Mensch, ich bin's nicht und kenne auch des Menschen nicht.“ „Des Menschen“ — so wegwerfend von seinem Freunde zu reden! Bloß kurze Zeit in solcher Gesellschaft, und schon redet er auch wie sie.

„Bei einer Stunde.“ Durch sein Verleugnen hat sich Petrus eine Zeitlang Ruhe verschafft. Wieder will er zeigen, daß er keine Bange hat und nichts zu fürchten braucht. Geglaubt haben es die Mägde nicht.

Dritte Verleugnung. „Du bist auch der einer“, wenn du es auch noch so sehr leugnest. „Deine Sprache verrät dich.“ Sie redeten alle Aramäisch (eine Abart des Hebräischen). Je mehr Petrus redet, desto mehr wird offenbar, daß er ein Galiläer ist. „Sag ich dich nicht im Garten?“ Ohr abgehauen. Nun denkt Petrus, die größte Gefahr sei für ihn vorhanden: er könnte als Aufrührer noch vor Gericht geführt werden. Er kommt immer mehr ins Gedränge. Fängt an zu schwören: „Ich kenne des Menschen nicht.“ „Gott tue mir dies und das“ usw., 1 Sam. 3, 17. „Sich zu verfluchen“, wünscht Unglück aller Art auf sich herab und übergibt Leib und Seele dem ewigen Verderben, wenn er Christum kenne.

Wie tief ist Petrus gefallen! Seine Sünde: Lüge. Schon bei Menschen Schimpf und Schande. **Heuchelei**, stellt sich anders, als er ist. **Verleugnung.** Stärker als leugnen. Widerruft seine Jüngerschaft, sagt sich los von Gott und Jüngern. Hört auf, ein Glied Christi zu sein. Gänzlicher Abfall vom Glauben. (Calbins Unverlierbarkeit des Glaubens ist nicht Lehre der Schrift.) Wer beharrlich sagt: „Ich bin nicht Christi Jünger“, der ist es auch nicht, Matth. 10, 33; 2 Tim. 2, 12; Mark. 8, 38. Petrus beschwört seine Aussage. **Mein eid.** — Auf Petri Person ist die Kirche nicht gebaut. Dies Fundament der Kirche wäre zu schwach.

Wen hat er verleugnet? Den Herrn. Vater oder Mutter verleugnen, tun, als kenne man sie nicht, ist traurig; aber den Herrn, den man als Sohn Gottes erkannt hat, als das Höchste, Seligste auf Erden, der Weisheit vollkommenen Preis, das Heil in ihm, den Namen, durch den wir selig werden sollen, sich seines Heilandes schämen, das ist das Allerschrecklichste, das es geben kann.

Wer ist es, der hier Jesum verleugnet? Nicht ein geringer Jünger, sondern ein Apostel, ein Felsenmann, der eifrigste unter den

Aposteln, der von Christo ein so schönes Bekenntnis abgelegt hat, mit ihm in den Tod gehen wollte. Was ist doch der Mensch! — Je höher der fallende Baum, desto schrecklicher der Fall. Wenn gewöhnliche Gemeindeglieder Jesum verleugnen, schlimm genug; aber wenn nun gar Vorsteher, Lehrer, Pastoren, hervorragende Leute der Kirche das tun —!

Vor wie in verleugnet Petrus? Es ist nicht ein Soldat, Fürst, Priester, auch nicht einmal eine Frau vom Adel, sondern eine schlichte Magd. Der selbstbewußte Held, der es eben noch mit einer ganzen Schar aufnehmen wollte, klappt zusammen vor der Zunge einer Magd! — Die Welt, die samt ihren Lüsten so bald vergeht, ein paar elende Schwächer, die jagen uns oft Furcht ein.

Wie oft? In wenigen Stunden dreimal. Eine Verleugnung auf die andere. Die Sünde nimmt zu.

Welches Ärgernis hat Petrus den Priestern sowie den Knechten und Mägden gegeben! Was mußten sie denken: Jünger geflohen, Judas den Meister verraten, Petrus ihn verleugnet! — „Die Christen sind schlimmer als wir.“ Wie soll die Welt viel von Jesu halten, wenn die Christen selbst es nicht tun?

Vergleich mit Adams Fall. Beide standen hoch. Beide verführt durch Schmeichelei eines Weibes; beide durch den Ruf Gottes wieder auf den rechten Weg gebracht.

Wir lernen hier etwas über die Sünde der Verleugnung.

Wie schnell kann ein Christ fallen! Wenige Stunden, nachdem man dem Herrn Treue gelobt hat bis an den Tod. Paar Tage nach der Konfirmation.

Wie leicht kann man fallen! Die Rede, der Anblick einer Magd kann uns verzagt machen. Das dient aber nicht zur Entschuldigung unserer Sünde.

Auch große Leute, Heilige, können fallen. Niemand ist davor sicher. — Die Verleugner können nur aus der Zahl der Christen kommen. Wer Christum nicht hat, kann ihn auch nicht verleugnen.

Die Verleugnung wird immer schlimmer. Anfänglich ausweichende Antwort, gering scheinende Notlüge. Dann Fluchen, Meineid, gänzlicher Abfall. Mit der folgenden Rede will man die vorige wieder korrigieren, gutmachen, verwidelt sich aber immer tiefer. Ein Lappen vom christlichen Gewand nach dem andern reißt ab. Der Teufel läßt den kleinen Finger nicht los. Gewissen wird abgestumpft. Weltförmigkeit wird heimisch. Heimlicher, dann auch öffentlicher Abfall. Verhärtung. Schließlich weint man auch keine Tränen mehr.

Wie viele sind gefallen wie Petrus! Aaron in Abgötterei. David in Mord und Ehebruch. Salomo in Abgötterei. Demas hat die Welt lieb gewonnen. Zur Zeit der Christenverfolgungen: „Ich bin kein Christ.“ „Ich bin kein Lutheraner.“ Wie viele haben verleugnet durch Loslösung von Gott, von der rechten Lehre und dem rechtgläubigen Gottesdienst, durch Loslösung von ihren Brüdern!

Wie oft haben auch wir schon verleugnet wie Petrus! Wir verurteilen Petrus und begehen dieselbe Sünde. Durch Schweigen, wo wir reden sollten: Wenn du in lose Gesellschaft kommst, deine Sprache verrät dich. Ungläubige sticheln auf das Christentum, machen sich darüber lustig; du hast nicht den Mut, sie zurechtzuweisen und deinen Glauben zu bekennen. Durch Worte: Du wirst gefragt: Glaubst du das wirklich noch? Du gibst eine ausweichende Antwort: „Davon wollen wir jetzt schweigen. Meinungsverschiedenheiten. Da mag jeder denken, was er will.“ Durch Miene und Gebärden. Freundliche Miene zum bösen Spiel. Durch Wandel: Weltwesen, Weltförmigkeit, Freundschaft und Gemeinschaft mit der Welt; ihre Art und Weise, Sitten und Gewohnheiten mitmachen. — Wenn wir uns unsers Glaubens, unserer Kirche, unsers Gebets schämen im Umgang mit den Nachbarn; wenn wir handeln, uns freuen oder weinen, als wüßten wir vom Heiland nichts; wenn wir das Kreuz Christi nicht tragen, unser Fleisch nicht kreuzigen, Christo unsere Leiber nicht zum Opfer begeben, ihm die Herrschaft nicht einräumen wollen: dann verleugnen wir ihn, leugnen mit der Tat, daß er unser König ist. — Viele verleugnen das Christentum und wollen noch immer mit zu den Christen gezählt werden. Bewahren den Schein der Frömmigkeit. — Keiner von uns hat so treu und standhaft bekannt, wie er hätte sollen. Alle Menschen sind Lügner. (Lied 84, 4.)

Satan, Welt und Fleisch arbeiten beständig an unserm Fall. Laß dich warnen! Du bist ein gläubiger Christ; Petrus war es auch. Du hast Christum bekannt: „Wenn alle untreu werden, so bleib' ich dir doch treu.“ Denk' an dein Konfirmationsgelübde. Petrus hat Christum auch bekannt. „Wer sich läßt dümpfen, er stehe“ usw.

2. Wie ist Petrus dazu gekommen?

Er vertraute auf sich selbst. Vermessen, sicher. Wenn die Stunde der Gefahr kommt, ist der Mut dahin. Wer sich auf sein Herz, auf seine Beständigkeit und Stärke, verläßt, ist ein Narr. Wer hochmütig prahlt, kommt am ehesten zu Fall. Wir setzen unser Vertrauen leicht auf uns selbst; aber wie schwach und verzagt sind wir, wenn es gilt, um Christi willen Hohn und Spott auf uns zu nehmen!

Mißachtung der Warnungen. „Wachet und betet!“ Das hat Petrus nicht getan. „In dieser Nacht wirst du mich dreimal verleugnen.“ Das hat Petrus nicht zu Herzen genommen. Hätte er darauf gehört! — Auch uns warnt Gott in seinem Wort, durch Prediger, kirchliche Zeitschriften. Gott schickt allerlei Hindernisse (Hahnenschreie), daß wir darauf merken sollen. Eltern warnen: „Geh nicht hin! Tu das nicht!“ Viele schlagen alle Warnungen in den Wind. „Der Knecht, der seines Herrn Willen weiß“ usw.

Wankelmüdig. Petrus floh bei der Gefangennahme, lehrte wieder um und folgte Christo, aber von ferne. Ein unbeständiges Herz. Unser Herz nicht besser.

Petrus ärgerte sich an Christi Niedrigkeit. Hätte Christus Blüze unter die Hohenpriester geschleudert, er hätte nicht verleugnet.

Menschenfurcht. Kommt es vor die Hohenpriester, daß er mit dem Schwert dreingeschlagen hat, so wird es auch ihm schlecht ergehen. Stand in Gefahr, aber fürchtete sich mehr vor den Knechten, als daß er seinem allmächtigen Heiland vertraute. Sein leibliches Leben will er retten, lieber als Christum bekennen. Vor dem Kreuz hat unser Fleisch und Blut greulichen Abscheu. Wie oft wird verleugnet aus Menschenfurcht und Menschengefälligkeit!

Versuchung. Petrus begibt sich mutwillig in die Versuchung und mengt sich in die Gesellschaft der Gottlosen.

Ein Spiegel für uns. Gott hat auch uns errettet von der Welt. Wir sind nicht mehr von der Welt, sondern Christi Diener, haben aber dasselbe Herz wie Petrus. „Es ist hier kein Unterschied.“

Stehen wir überhaupt? Haben wir Petri Glauben und Bekenntnis? Ist dir das ein schrecklicher Gedanke, daß du keinen Teil an Jesu haben solltest?

Die Geschichte ist nicht zum Exempel der Sünde, sondern des Aufstehens geschrieben. Ist jemand unter uns gefallen, so gebe Gott ihm Kraft zum Aufstehen. Läßt uns fliehen zu dem, der auch die Sünde der Verleugnung teuer gebüßt hat!

Leiden Christi. Christus mußte es erleben, daß sein bester Freund sich von ihm los sagte. Wenn dein Kind in Armut und Not dich verleugnen würde, sich deiner schämen und mit lästerlichen Worten befeuern, dich nicht zu kennen, obwohl du es mit Liebe und Sorgfalt großgezogen hast, würde nicht ein Schwert durch deine Seele dringen? — Christus hat selbst viel zu leiden, wird zum Tode verurteilt, die größten Schmerzen stehen ihm bevor; aber daß Petrus ihn verleugnet, war noch bitterer.

Er leidet für uns. Durch sein Tun und Leiden tilgt er unsere Sünde. Wo Petrus verleugnet, bekennt Christus, bekennt sich zum Vater, zum rechten Gottesdienst und verleugnet seine Jünger nicht. Um seines guten Bekenntnisses willen wird er geschlagen. (Lied 92, 4.)

E. E.

Outlines on Old Testament Texts.

First Sunday in Lent.

GEN. 3, 1—19.

- a. Our Gospel-lesson tells us that Jesus, immediately after His baptism, Mark 1, 12, was tempted of the devil in the wilderness, Matt. 4, 1—11. Describe 1) the threefold temptation, and 2) how Jesus withstood the temptation by standing firmly on God's written Word. — b. The purpose of this temptation: It belonged to Christ's

humiliation and redemptive work, for which He had just been baptized. 1) By nature all men are sinners, who through sin have come under the power of the devil. John 8, 41; Eph. 2, 2. 2) Christ came to destroy the works of the devil. 1 John 3, 8.—c. How man fell, and how through his fall he came under the power of the devil, we are told in the text. 1) How necessary that we know this! Without it we cannot understand the Gospel of Christ's redemption. Col. 1, 12. 2) How grateful we should be to God for having revealed to us the true facts concerning man's fall and sin! Rom. 3, 20; 7, 7. Let us consider

THE TEMPTATION AND FALL OF MAN.

1. *How man's fall was brought about.*
2. *The curse which followed man's fall.*
3. *The glorious promise given to man after the fall.*

1.

A. *How the fall of man came about.* a. In studying this divine narrative, we must remember that there are connected with it many questions which God's Word does not answer. 1) Where did Satan and sin come from, since God is not the author of evil, but created all things "very good"? 2) Why did God test man by placing into the garden the tree of knowledge of good and evil? Gen. 2, 17. 3) Why did God create man so that the possibility of man's sinning was not excluded? Rom. 5, 18.—b. We should not search the inscrutable will and purpose of God. Rom. 11, 33—36. God has revealed to us only so much as we need in order that we may be saved.

B. a. Man was not deceived against his will, but fell willingly. 1 Tim. 2, 14. Explain: "Adam . . . not deceived; the woman . . . was in transgression."—b. How the woman was deceived and induced to eat of the forbidden fruit. 1) The devil questions the command of God. Vv. 1—3. Meaning: "Is it really so?" He creates doubt. 2) Eve having answered his question, in which she adds something to the divine command, says: "Neither shall ye touch it." Satan now attempts his second onslaught. V. 4. "Over and against God's Word he puts his own" and tells the first lie recorded in the Bible. John 8, 44. 3) He misrepresents God and His purpose in giving the command, charges Him with envy of His creatures and with falsehood, and appears as the real friend of man, who came to enlighten him. V. 5.—c. How the woman willingly ate. V. 6. 1) "She saw that the tree was good for food." There was no harm in eating of the fruit. 2) "A tree to be desired to make one wise." An advantage was to be derived from it. 3) "She took . . . and did eat." Deliberately and against the commandment of God. 4) She added sin upon sin by giving also to her husband with her.

C. a. The cause of man's fall is not God, but the devil, Rev. 12, 9, and man's own evil desire, Rom. 5, 12—19.—b. Let us beware, for Satan tempts us in like manner as he tempted Eve. 2 Cor. 11, 3.—c. Let us in all temptations turn to Christ as our Savior and Helper, our Teacher and Example. Heb. 12, 1—4.

2.

A. *The curse which followed man's fall.* a. Adam and Eve, after the fall, were conscious of their guilt. V. 7. Explain. They had become sinners and had a guilty conscience. Rom. 5, 18.—b. They were afraid of God and expected His just punishment. Vv. 8. 9.—c. In stubborn impenitence Adam concealed his sin and excused his hiding. V. 10.—d. Charged with transgression, he puts the blame on Eve, V. 12, yes, even on God: "Whom Thou gavest me." Eve puts the blame on the devil. V. 13.

B. Oh, how had man, created in the image of God, changed! a. He was a sinner. Rom. 5, 12.—b. He feared God, fled from Him, yet challenged Him and excused his sin.—c. The image of God was lost. Gen. 3, 10.—d. Man had become entirely depraved, he was spiritually dead and subject to temporal and eternal death. Rom. 5, 16; Eph. 2, 1—3; Rom. 6, 23. All this we must remember if we wish to understand the curse that followed the Fall.

C. a. The curse upon the serpent and the devil. The curse upon 1) the serpent, v. 14; 2) the devil, v. 15: "It shall bruise thy head." No Savior was promised to the devil.—b. The curse upon Eve. V. 16. She was punished in body and mind: "Thy sorrow and thy conception"; "thy will," etc.—c. The curse upon Adam. Vv. 17—19. The curse pertained to his toil and labor.—d. The greatest curse: "Thou shalt surely die." Cp. also v. 19: "Dust thou art," etc.

D. a. Adam's guilt is imputed to all. Rom. 5, 18.—b. Hereditary corruption has infected and perverted all men. Gen. 6, 5; 8, 21; Rom. 3, 23.—c. How we need Christ! Rom. 5, 19 b. "By the obedience of One . . . righteous." He was promised to Adam and Eve.

3.

A. *The promise made to man after the Fall.* a. This promise followed upon God's just condemnation. V. 15. 1) How great is the mercy of God! 2) How it must have comforted Adam and Eve, since it assured them of God's love in spite of His condemnation! b. How glorious the promise was! 1) It foretold the coming of a Savior. "Bruise thy head." 2) The Savior was to be a true man, "the Seed of the Woman."—3) Yet also divine; for He was to "bruise the Serpent's head." 4) This Savior was to be born in a supernatural manner; "her seed," not Adam's seed. 5) The humiliation, suffering, and death of the Savior; "bruise His heel." 6) The

Savior would gain the victory ("it shall bruise thy head") and obtain man's freedom. No doubt, the Lord expounded this prophecy. Eve understood it. Gen. 4, 1.

B. a. The promised Savior has come. 1) By His birth, suffering, and death He has fulfilled every prophecy. 1 Cor. 15, 4 ("according to the Scriptures"); Ps. 16, 10; Luke 22, 37. 2) Therefore we are sure that we are redeemed from the evil consequences of the fall of man. Rom. 5, 10; Gal. 3, 13.—b. Let us in faith accept the Savior, follow Him at all times, and resist the temptations of the devil, the world, and our flesh unto His glory and our eternal salvation by grace. Rom. 6, 22; 12, 2. (Cp. *Synodalbericht*, Suedl. Distr., 1913.)

J. T. M.

Second Sunday in Lent.

GEN. 22, 1—19.

Abraham is one of the most important personages in the history of the Church. Fourteen chapters of the Bible are devoted to his life, a larger amount than to any other one character of sacred history, excepting only our blessed Lord. In addition, Abraham is mentioned 71 times in other portions of the Old Testament and 74 times in the New Testament.

Why so prominent? Because he is the father of all who in their religious life are "of faith" and not "of the works of the Law." Gal. 3, 7—9. Abraham's life is the most concrete proof of the truth of those words of Scripture that without faith it is impossible to please God. Heb. 11, 6.

Our text relates the most trying test ever made of a believer's faith. But Abraham stood the test and thus is enshrined forever in the eternal Word as a monument of genuine, living faith.—On the basis of our text let us study and learn:—

FAITH TRIUMPHANT IN THE HOUR OF TRIAL.

1. *Faith tested;* 2. *Faith triumphant;* 3. *Faith richly rewarded.*

1.

In order properly to appraise the severity of Abraham's present trial, we must review the great preceding crises in his spiritual experiences.

a. By faith he had left country and kindred to go out into a place, etc. Heb. 11, 8—16. (As to v. 9 note that Abraham lived fifteen years after the birth of Jacob.) By faith he had humbly yielded to his nephew Lot and separated from him, and he had submitted to God's command to expel Ishmael and Hagar, though he loved these three. His faith is now centered in the one son of promise, Isaac, child of longing love and holy hope, in view of whom his name has been changed from Abram, "exalted father," to Abraham, "father of a multitude."

b. And now, while he is sojourning at Beersheba, in the Philistines' land, Gen. 21, 34, there comes, like a thunderbolt out of a clear sky, the trying demand: v. 2. — Was this merely an idea originating in Abraham's mind? No. Our text says: "God did tempt Abraham," God had previously revealed Himself to him in visions and theophanies and had bestowed such glorious promises upon this son.*

c. The severity of Abraham's trial is still more apparent as we ponder the words: "for a burnt offering," *מְבָרֶךְ*, *viz.*, the burning of the whole victim as a holocaust upon the altar, this sacrifice alone being *entirely* consumed upon the altar, hence more correctly designated "whole offering." Lev. 1, 1—17; 6, 8—13. By this honorific sacrifice Abraham was to give the fullest expression of his homage to Him who gave him this son, the Lord of Life and Death. — As a test of his love it did not differ from Christ's demand upon His disciples, Luke 14, 26; Matt. 10, 37, but as a test of his *faith* it is unparalleled.

2.

As we ponder this strange and mysterious chapter in the life of the Father of the Faithful, the question uppermost in our minds cannot but be: How could Abraham obey the demand of God and yet believe the divine promise: "In Isaac shall thy seed be called"? Cf. Gen. 21, 12; Rom. 9, 7; Heb. 11, 18.

a. Is it not strange that the sentiments of Isaac, the victim (according to Josephus's conjecture, *Antiq.*, I, 13, 2, he was twenty-five years old at the time; Luther, St. L. Ed., I, col. 1482, twenty-one years), are passed over in utter silence? Did Sarah, the mother, know of the demand? Nothing is said. But even concerning the inner struggle which the divine testing caused Abraham our text says *not a word*. Strange? Yes. But the point of the narrative is not sentiment, emotion, or even love; the one and only concern of this marvelous sacred account is with *faith*.

b. Abraham's faith prompts him to obey, as true faith always obeys when God has clearly commanded the believer anything. He

* Here is a specimen of modern theology and its brazen perversion of Scripture statement: "Far yonder [*i. e.*, along the highway of human progress] is Abraham lifting his face toward the stars, reflecting in that rapt look of his true glimpses of the eternal, yet involved too with the superstitions of that human childhood to which he belonged, climbing up with Isaac to the altar of sacrifice in the blind instinct that made him think that the killing of his first-born would be pleasing to God, whom ignorantly he groped for, yet through the smoke of his blind and terrible devotion catching sight again of the truer light of God which he would follow." (From a sermon entitled "The Revealing Light," on the text: "In Thy light shall we see light," Ps. 36, 9, by W. Russell Bowie, D. D., rector of Grace Episcopal Church, New York, N. Y.) — Blind instinct! Ignorant groping indeed!

obeys instantly. V. 3a. State the various steps of Abraham's obedience as described so superbly in vv. 3—10, leading up to the climax in v. 10. (Cf. the account so very similar, in tone and tenderness, to that in 2 Kings 2, 1—8.) We feel the visible touching invisibility. The mystery of faith? How could Abraham be obedient and yet consistently believe that from Isaac a great nation should come and that in this Isaac, who would soon be a heap of ashes, all the nations of the earth should be blessed?— You say the answer is given in that great chapter on faith, Heb. 11, 17—19: "Abraham accounted that God was able to raise him [Isaac] up, even from the dead." But I say that this faith of Abraham is plainly written down in our text, *viz.*, v. 5. "*I and the lad,*" says Abraham to his two young men, "will come again to you." Does not that explain a great many of the weird silences in this narrative?

c. Great, indeed, was Abraham's faith. Retrace those successive steps of his obedience and see how differently they seem when viewed in this light. Hear him who knew true faith and never wearied preaching "faith," real, true, living, vibrating, pulsating faith, as the only principle of salvation and everlasting life, describe the sterling quality of Abraham's faith: "Fides conciliat contraria nec est otiosa qualitas, sed virtus ejus est mortem occidere, infernum damnare, esse peccato peccatum, diabolo diabolum, adeo ut mors non sit mors, etiam si omnium sensus testetur adesse mortem." (St. L. Ed., I, col. 1515, § 98.) The same Abraham who triumphed over four kings and their armies with but 318 men, Gen. 14, 14, *by faith*, here reaches the highest triumph of faith: steadfast, unmovable, 1 Cor. 15, 58; he clings to the promise: "In Isaac shall thy seed be called," though reason, nature, his senses, and all else contradicted. "*I and the lad* will come again to you."

Involuntarily the prayer rises from our lips: "Lord, I believe; help Thou mine unbelief!" Mark 9, 24.

3.

Great, indeed, was Abraham's faith, but great were also its rewards.

a. First of all, this faith, too, was imputed unto him for righteousness, and he was called the friend of God. Jas. 2, 23; 2 Chron. 20, 7; Is. 41, 8.

b. It happened unto him according to his faith: from the dead he received his son Isaac in a figure. Heb. 11, 19; text, vv. 11. 12.

c. "God will provide Himself" (lit., "see for Himself") "a lamb for a burnt offering. V. 8. He did provide. V. 13 "a ram" is offered in the stead of Isaac. Abraham called the name of that mountain place in the land of Moriah (from Beersheba, via Hebron, to Jerusalem three days' journey; cf. 2 Chron. 3, 1; 1 Chron. 21, 18 ff.) "Jehovah-jireh," *i. e.*, as in v. 8, "Jehovah seeth," as it is said to this

day (lit., "in the mount where Jehovah is seen"). V. 14. This ram, caught in a thicket, was provided by God as a substitute for Isaac and is the prototype of the animal sacrifices brought in this very spot, most likely the Temple site, throughout the whole Old Testament period by Abraham's descendants, until the Lamb of God, whom God did not spare, Rom. 8, 32, provided an everlasting atonement for all. John 8, 56; Heb. 11, 13. Thus the prototype in Abraham's spiritual experience is at the same time a type. Surely the Bible is a divine book! "*Quis illo ariete figurabatur nisi Christus Jesus, antequam immolaretur, spinis Judaicis coronatus?*" (Augustine, *Civ.*, 16, 32.)

d. God, swearing by Himself, Heb. 6, 13 (only here in His relations with the patriarchs and for the first time in history; cf. Gen. 24, 7; Ex. 32, 13; Luke 1, 73; Acts 7, 17), reaffirms the promises of blessing upon Abraham. Vv. 15—18. He binds Himself by an oath to reassure Abraham, His friend, of His words of promise.

e. Thus richly rewarded, the victor of Moriah returns to Beersheba, to the tamarisk-tree (A. V., "grove") he had planted there to the Lord, the everlasting God, the eternally Faithful One (chap. 21, 33). V. 19. And to this day God is not ashamed to be called his God, Heb. 11, 16; nor Jesus, to call heaven Abraham's bosom, Luke 16, 22.

Conclusion. Such was the faith of faithful Abraham. And he died in faith, not having received the promises, but having seen them afar off. Heb. 11, 13. The promises have long since been fulfilled. Dost thou believe? When the Son of Man cometh, will He find faith on the earth? Luke 18, 8b.

Los Angeles, Cal.

O. W. WISMAR.

Third Sunday in Lent.

PSALM 25.

This psalm reveals the deep emotions of a troubled soul. Tribulations are a common Christian experience. John 16, 33; 1 Thess. 3, 4; Rev. 7, 14.—The psalmist takes his refuge to the Lord God (vv. 1, 2), the Source of all peace, the God of all comfort. Deut. 4, 30. 31; 1 Sam. 26, 24; Gen. 46, 1—3; 2 Cor. 1, 3. 4.

A TROUBLED SOUL IN PRAYER.

1. *What a troubled soul pleads for;*
2. *How a troubled soul makes its plea.*

1.

a. A troubled soul yearns and prays for help and deliverance. There are troubles of heart, v. 17; many troubles, v. 22; afflictions and pain, v. 18 a; cruel enemies, sin, Satan, and his minions, are threatening, vv. 20. 21. The psalmist is seized with the terrors of

death and hell, is agonized as a fluttering bird, whose foot is caught in the net of the fowler. V. 15. Ps. 42, 1—4 a; 130, 1. Jesus; see Matt. 26, 38; Pss. 69 and 22. Oh, that the tossed soul might be at ease! V. 13 a.

b. The deep-seated sting that is causing all this agony is sin. Sin is transgression of the divine Law. It is an enormity, wickedness, iniquity, against the Holy One. It calls for the curse and the wrath of an offended God. The psalmist is thoroughly crushed. His aroused conscience is in torment. He pleads: "Remember not the sins of my youth nor my transgressions." V. 7. Time does not wear out the hideous blot. Job 13, 23—26. What man cannot do God, however, does; He forgets, Is. 44, 22; 43, 25, for Christ's sake. The psalmist supplicates for full pardon and forgiveness of all sins. Vv. 11, 18; Ps. 32, 1—5.

c. The way of the transgressor, indeed, is hard. The psalmist no longer trusts himself to walk in the ways of his own choice, convenience, preference, or to go where his own will and reason direct. His heart now yearns to walk in the sunny paths of righteousness. "Show me Thy ways, O Lord; teach me Thy paths." V. 4. Cf. Ps. 32, 8; 27, 11; Jer. 6, 16. The devil blindfolds whom he leads; God enlightens our understanding with His truth. V. 5 a; Ps. 119, 30. The most saintly Christian needs to pray. V. 21; Ps. 73, 24 a.

d. David pleads these gracious deliverances for himself. "Show me," "teach me," "lead me." Vv. 4. 5. He speaks of "*my* transgressions," "*mine*," "*me*," etc. Yet he expands his prayer into an intercession and prays for others, vv. 3. 9. 10. 12—14; for Israel, for the entire Church, vv. 22; Ps. 130, 8.

2.

a. The psalmist will no longer lean on a broken staff. Is. 17, 7. 8; Zech. 9, 3. 4. His trembling foot is directed towards the only place of safety. "Other refuge have I none; hangs my helpless soul on Thee." He pleads with implicit trust in the promises of Him who is faithful. Vv. 2. 3. 5. 20. 21. "Because Thy promise I believe, O Lamb of God, I come."

b. The afflicted child of God appeals to His pity and mercy. "For I am desolate and afflicted." V. 16. The afflicted feel very keenly as though they were in a deserted wilderness, forsaken and forgotten of God and man. The afflictions of the desolate appeal to the sympathies of the merciful. God, who is all mercy, cannot turn away from such as make their pitiful appeal to Him. Vv. 6. 7 b.

c. A sinner so conscious of his guilt is thoroughly cured of boasting of his own works. Eph. 2, 9. He lets loose his hold on the high mast of his own merits and lets himself drop into the unbounded ocean of God's grace. "For Thou art the God of my salvation," v. 5 b; the Author and Finisher of my salvation. "For Thy

name's sake, O Lord, pardon." V. 11; Ex. 34, 5—7 a. "For it is great!" — a startling ground for pardon. Yet, it is the boundless grace of the infinite God that pardons, many, all, and great, the greatest of, sins. Rom. 5, 20; 3, 24.

Remember this psalm for the dark and cloudy day. Or is there any troubled soul in the audience to-day? Why not cast the ugly burden at the mercy-seat? Why not go thy way rejoicing? The loving heart of God yearns to draw you to His bosom. Jer. 31, 3; Matt. 11, 28. (Hymn 318.)

Cleveland Heights, O.

H. W. BARTELS.

Fourth Sunday in Lent.

DEUT. 7, 6—11.

Paul first sets forth the doctrine of justification in his Epistle to the Romans. Then he raises the question: 6, 1. 15. He proves that because of this grace we should serve God in righteousness and that the service of sin is a service unto death. Rom. 6, 16. In like manner, Moses, in our text, seeks to move his people to serve God in holiness.

ISRAEL, SERVE THE LORD AS A HOLY PEOPLE!

1. *Because God, in His grace, has chosen thee to be His own;*
2. *Because He faithfully keeps His promises;*
3. *Because He destroys those who hate Him.*

1.

Moses exhorts Israel to guard against toleration of the heathen, vv. 2 a. 5, and warns it against indifferentism, v. 3 f.; cp. v. 2 b. (God commanded Israel utterly to destroy these people because they had filled their cup of sin to overflowing. Cp. Deut. 9, 4 b. 5 b; Lev. 18, 27—30. Cp. Luke 9, 52—56.) And why should Israel not be yoked together with them? V. 6 a.

How did Israel become a holy people, the chosen nation? Not because of its greatness. V. 7. V. 1: "seven nations greater and mightier than thou." Forty years ago in the bondage of Egypt. Then in the wilderness, a people without a country. God has chosen their forefather, Abraham, out of millions. — Nor chosen because of their righteousness. Deut. 9, 4—7. 13 f. 22—24. 27; 29, 4; 31, 27; 32, 6. 20. 28 f.

By God's grace, Israel became God's chosen people. Vv. 6 b. 8; cp. Deut. 10, 15; Ex. 19, 6; Deut. 14, 2; 4, 20; 1 Kings 8, 51. As He led them out of Egypt, so He led them out of the bondage of Satan. Their election, Deut. 33, 3, must have been in His hands from eternity because He is from eternity; and they are in His hands, because they

are *His* saints. God desired their conversion, Deut. 5, 29; 10, 16; but God also effected their conversion, Deut. 30, 6; cp. 32, 39. His Word, the means of grace. Deut. 30, 14; 32, 47 a. Cp. the prophecies of the Messiah in the Pentateuch. Hence, Israel the people saved by the Lord, Deut. 33, 29, by Jehovah, the God of the Covenant. Cp. Deut. 4, 7. Hence: Deut. 32, 3. Cp. Luther's translation. *Soli Deo gloria!*

This grace of God should prompt Israel to serve Him as a holy people. Deut. 4, 2; 6, 24 f.; 10, 12 f.; 11, 18 f.; 32, 46. The unmerited grace of God, what a precious inducement! How compelling its force!

Ye Christians, note 1 Pet. 2, 9. Israel lived in the dawn, you live in the midday of God's grace. Will you serve Him in righteousness? Will you eschew wickedness?

Jehovah is the God of the Covenant, who in spite of man's waywardness, sluggishness, and wickedness always remains true to His promises. Man may fall, but His promises are irrevocable. He is faithful.

2.

Jehovah need not bind Himself by an oath, but He did. V. 8. And He keeps it. V. 9; cp. Deut. 32, 4. 7. 10 f.; 1 Cor. 10, 13. Centuries sank into oblivion, but God kept His promises given to the patriarchs. He fulfilled His promises in Christ when the fulness of time came. A thousand generations may live and die, v. 9; Ex. 20, 6, but His Word will not pass away. He is a jealous God, jealous of fulfilling His promises.

But He proves faithful to such only as love Him and keep His commandments. V. 9; cp. 12 f.

This faithfulness of God should prompt Israel, and us as well, faithfully to serve God in holiness.

God's grace and faithfulness should have been sufficient to induce His people to serve Him in holiness. But He adds a warning.

3.

V. 10. He is ready to destroy. He will not be slack in the execution of His threats. A jealous God, jealous of fulfilling His threats. Ex. 20, 5; Deut. 27, 26; 4, 24; 6, 12. Josh. 6, 26 fulfilled 1 Kings 16, 34, more than five hundred years later. 1 Kings 13, 2 fulfilled 2 Kings 23, 16, about three hundred and fifty years later. Is He a jealous God?

V. 10. He destroys such as hate Him, rise in rebellion against Him by transgressing His commandments. How often did He visit the Israelites with sorry plagues in the wilderness! Cp. the census Num. 1, 46 with 26, 51. Num. 14, 23; Josh. 5, 6; Deut. 4, 25 ff. Therefore Israel should remember v. 11.

Should not the fear of God have prompted Israel to serve Him in holiness? Is He less jealous and zealous to-day? His inexorable justice demands to-day that He visit full punishment upon all sinners. Because of our flesh, do we not need such warnings?

As much as His warning should hold our flesh in check, so much ought His bounteous grace and unswerving faithfulness invite us to serve the Lord in holiness.

B.

Pastoral Care of the Insane.

(Published by request of the Charities Conference.)

The duties of an institutional missionary are manifold. He is called to preach the Gospel to a people unlike those whom the pastors of our congregations are serving. His charges consist chiefly of afflicted, sick, and unfortunate people. Adverse circumstances in life have reduced many to extreme poverty. Others have transgressed God's holy Law and disregarded also the laws of our civil authorities, with the result that punishment had to follow. At the bottom of all misery in this world we find sin. "Sin is a reproach to any people." What a glorious place to live in this world would be if there were no sin! As long as we are living in a sinful world, there will also be sickness. Sickness is causing untold agony and misery in the world. We find it in the homes; our hospitals and sanatoria are crowded to the very doors; our infirmaries house many invalids, those who say with Nancy, the poor, crushed, heartbroken outcast of London: "Such as I have no certain roof but the coffin-lid and no friend in sickness or death but the hospital nurse." There is no period in the life of man when he is so much in need of spiritual comfort and consolation as in the days of sickness and in his dying hour. At such trying times man should be more willing to hear and accept the Word of God than in the days of health and prosperity. Yet many hundreds of patients are found in the large hospitals who know little or nothing of a Savior and His glorious work of redemption. The apostle says: "How shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?" "Preach the Gospel to every creature," is our Savior's command. Our institutional missionaries preach the Gospel to hundreds and thousands of patients at various hospitals.

The great mission command of our Lord includes also the poorest among the sick, the mentally diseased, commonly called the *insane*, and the *feeble-minded* and *epileptic*. To be deprived of one's right, normal mind is a sad affliction, not only for the patient, but especially so for his relatives and friends. The patient frequently does not realize his true condition. At times he is happy and elated, in total

ignorance of the anxiety, worry, and care of his beloved ones in his behalf.

It now becomes my privilege, by request of your program committee, to speak to you on

THE PASTORAL CARE OF THE INSANE.

Insanity is unsoundness of mind, disorder of the intellect. Great attention has been paid to the treatment of insanity in the United States. State hospitals have been established in which all citizens, rich and poor alike, have the privilege of being treated. The members of the Society of Friends (Quakers) in Pennsylvania were the first to provide asylums for the insane,—a philanthropic movement which has been widely copied. The times are happily past when patients with deranged minds were chained to the floors of their filthy and miserable cells by the merciless hands of a whisky-soaked male attendant, who tried to cure his unhappy patient by awful words coming out of his uncouth mouth.

A pastor or missionary whose duties call him to visit patients either at their homes or after their commitment at state or county institutions should have some knowledge of the chief forms of insanity. It will guide him in his pastoral work and also aid him in his dealings with the sick. Casually let us remark right here that mentally unbalanced persons should be sent to the hospital for their own protection and for the safety of their loved ones at home and not kept with their families. As a matter of information permit me to mention the twenty-two large groups and types of *mental diseases* according to the official classification adopted by the American Psychiatric Association:—

1. Traumatic psychosis;
2. senile psychosis;
3. psychosis with cerebral arteriosclerosis;
4. general paralysis;
5. psychosis with cerebral sclerosis;
6. psychosis with Huntington's chorea;
7. psychosis with brain tumor;
8. psychosis with other brain or nervous diseases;
9. alcoholic psychosis;
10. psychosis due to drugs and other exogenous toxins;
11. psychosis with pellagra;
12. psychosis with other somatic diseases;
13. manic depressive psychosis;
14. involutional melancholia;
15. dementia praecox;
16. paranoia and paranoid conditions;
17. epileptic psychosis;
18. psychoneurosis and neurosis;
19. psychosis with psychopathic personality;
20. psychosis with mental deficiency;
21. undiagnosed psychosis;
22. without psychosis.

All these types will be found in any large hospital for mental diseases, and they may have *delusions*, *hallucinations*, and *illusions*. *Delusions* are erroneous beliefs due to disease of the brain. *Hallucinations* are the creations of the imagination; the patient sees, hears, or feels something that does not exist. He may hear the ticking of a clock when no clock is near enough to be heard. An *illusion* is a misinterpretation of the senses. The patient may hear a clock tick-

ing and interpret the ticking to be the voice of a person talking to him. It is not our intention, however to go into details as to the various forms and types of insanity.

In our ministrations to the insane much tact and good judgment are required. If the missionary has the confidence of his charges, so essential in pastoral work, much good can be done for them. They will appreciate the words of comfort spoken to them. They will have a high regard for their pastor. They will regard him as a compassionate friend in the days of their misfortune. If the missionary wishes to be a power for good and have and retain the respect and confidence of the medical superintendent and his staff, he will endeavor to do his work quietly and with proper discretion. He must always bear in mind that he is dealing with a person who is not in his right mind. At no time should he practise *deception* on the patient. A patient will often remember definite promises made him. A common plea of the patient is to be taken home. If the missionary is careless enough to promise a patient to see to it that he may return home, knowing at the same time that such a thing is well-nigh impossible and, indeed, beyond his jurisdiction, he will soon lose the confidence of his charge and in most cases will never regain it.

(*To be concluded.*)

Milwaukee, Wis.

E. A. DUEMLING.

Book Review.

The First Age of Christianity. By Ernest F. Scott, D.D., Professor of Biblical Theology in Union Theological Seminary, New York. The Macmillan Co., New York. Price, \$1.50.

Covering the history of the Church in the times of Jesus and His apostles, this book was written "from the modern point of view," as the author informs us. The primitive religion of Israel, "mingled with superstitious elements from the native Palestinian cults," "the unknown author of Deuteronomy," the religion of Israel "codified in the Law" after the Exile, the Psalms written during this inglorious period, the Gospel of St. John, as a historical source, "needs always to be treated with some reserve," the document "Q," the record of Jesus' birth "has doubtful historical value," the two genealogies of Christ "cannot both be authorities," "the story of the temptation [of Jesus] is told in figurative language," and many more such remarks give the book its modernistic stamp. And still we believe that it contains much valuable material and will be read with interest by such as are able to discern fact from fiction. B.

The Jesus of Our Fathers. By John W. Good, Ph. D., Georgia State College for Women. The Macmillan Co., New York. Price, \$2.50. Order from Concordia Publishing House, St. Louis, Mo.

In this life of Christ the accounts of the four gospels are combined to form one consistent whole. The author says in the preface: "When questions have been suggested in this study, a definite effort has been made to direct the reader for correct and adequate answers to the Word of God. The book is written *toward* the Bible and not away from it. The supreme purpose of this work is to commend Jesus Christ to the world

and to promote a stronger faith in Him as the Son of God and the Savior of men." Our expectation to find the Biblical material treated with reverent and humble hands is not disappointed as we read the book. Dr. Good accepts the narrative of the evangelists as absolutely true. The book is written in so simple a style that anybody can understand it. In the notes one is furnished a wealth of helpful information, throwing light on obscure or debated passages. In theology the author belongs to the Reformed group of churches. The work, embracing almost 900 pages, full octavo, was originally sold for \$6.00. It has now been put on a reprint basis and is being sold for \$2.50.

A.

From the Ball-Room to Hell. By T. A. Faulkner, Ex-Dancing Master. Price, 25 cts. Order from Concordia Publishing House, St. Louis, Mo.

The author moved about in select society and taught the better class of men and women the steps of the various dances in vogue twenty-five years ago. Many of these are out of fashion, except the waltz, and against the waltz he raises his voice in severest condemnation and points to human wrecks which, through it, have come to tears and utter grief. The dances popular to-day permit a contact of the sexes as close and suggestive as the dance can make possible, and the young are in need more than ever of the warning contained in this book.

B.

The Heights of Christian Love. By D. A. Hayes. 228 pages, 5×7. \$1.50. (The Abingdon Press.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. Hayes, of the Graduate School of Theology at Evanston, Ill., has produced a number of books notable for their enthusiasm for Biblical study combined with scholarly attainments and sound theological conservatism, notably *Paul and His Epistles*, *The Gift of Tongues*, *Greek Culture and the Greek Testament*. The volume announced above is an exposition of the thirteenth chapter in First Corinthians. It reflects not only a profound study of the original text, but an understanding of the homiletical possibilities opened up by this remarkable chapter. Each phrase is commented upon, and many happy illustrations are supplied. We can imagine a notable series of Sunday evening addresses built up on the material provided for the pastor in this book.

GRAEBNER.

Handfuls on Purpose. By James Smith. For Christian workers and Bible students. First Series. Publishers: Pickering and Inglis, London. 274 pages, 8½×5¼. Price, \$1.75.

The author gives expository outlines on Old and New Testament texts, then a list of so-called Bible readings, Gospel outlines, seed-thoughts, and illustrations. All the texts and topics treated are carefully indexed. The reviewer has not read all the material offered in this volume, but what he has read seems to indicate a conservative, Fundamentalist attitude toward Scripture. Some of the outlines are real gems. The following is a fair sample of the illustrations offered: "Everybody is familiar with the life insurance society. But, after all, no society can insure life for a single moment. It may insure money at *death*, but that is not insuring life. The only *life insurance* for man is in the Gospel of the grace of God—union with the ever-living Son of God. 'He that believeth in *Me* shall never die.' John 11, 26. Is your life insured?"

W. G. P.